

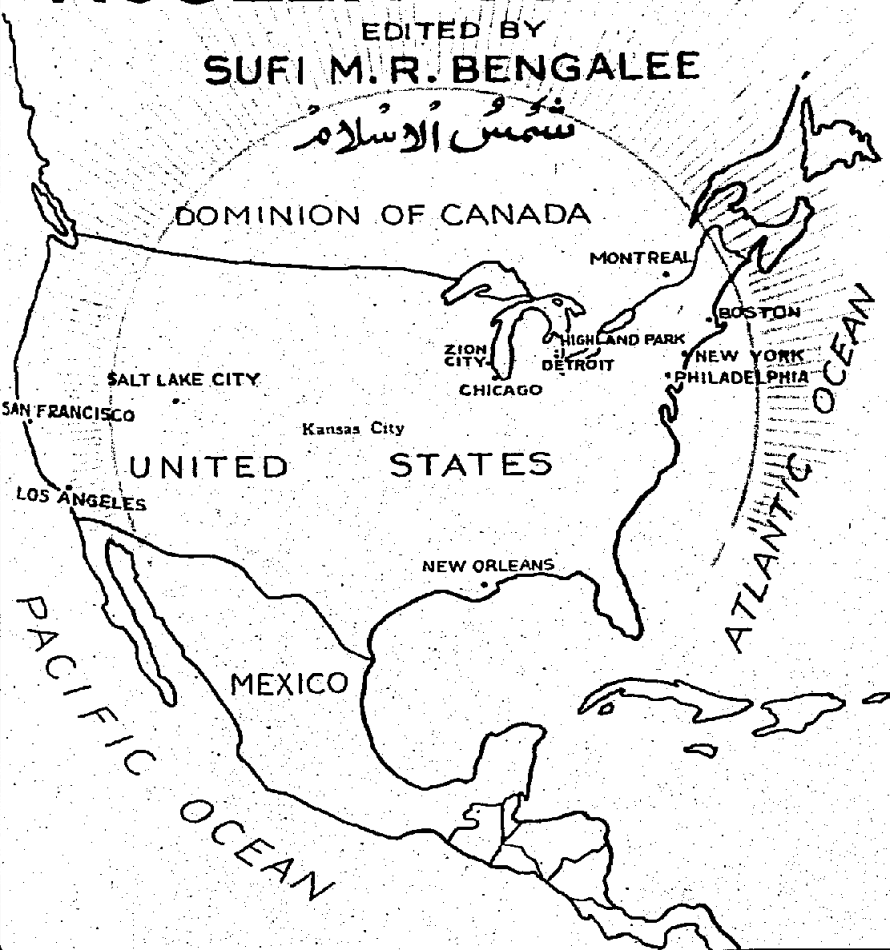
لا اله الا الله محمد رسول الله

2 of 11

# THE MOSLEM SUNRISE

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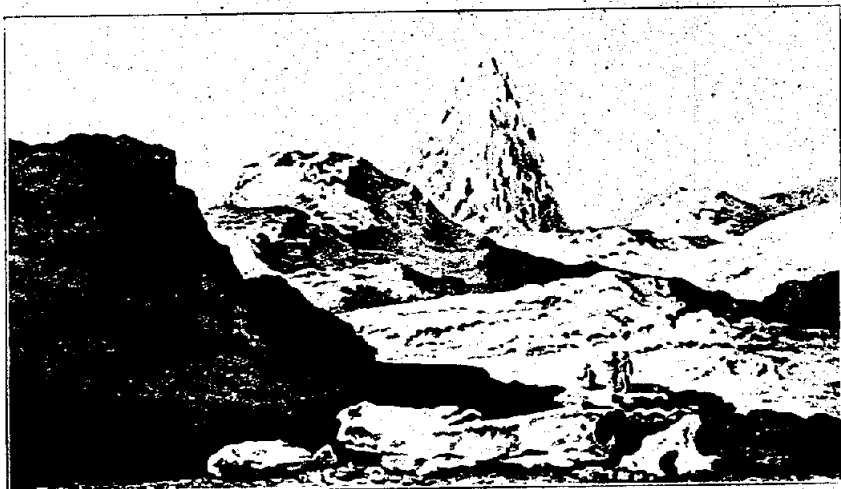
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## MOUNT HIRA — The Mountain of Light



(See Pages 23-25)

# THE LIFE OF MUHAMMAD

by SUFI M. R. BENGALÉE

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## A Passage from the Holy Quran

### Transliteration

Wa idh qula-llahu Ya Isabna Maryama a anta qulta linnasi-ttakhi-dhuni wa ummi ilahaini min-dooni-llah. Qula Subhanaka ma Yakunu lee an aqnoola ma laisa lee bi-haqq. In kuntu qultuhu fa-quad alimtahu. Ta-lamu ma fee nafsee wa-la alamni ma fee nafsika. Innaka anta Allamul Ghuyoooh.

Ma qultu lahum illa ma amartani bihee ani-budu-llaha Rabbee wa Rabbakum wa kuntu alaihim shaheedam-nia duntu fee-him. Fa-lamma tawaffaitanee kunta Anta-Ra-qu-eeba Alaihim. Wa Anta ala Kulli shai-in Shaheed.

In tua-dli-dhib-hum fa-inna-hum ibaaduka wa in taghfir-lahum fa-innaka anta-l Azeezul Hakeem.

Qualallahu hadha yawmu Yan-fa-ti-ssa-diqueena sidqu-hum-lahum jannaatun tajree min tah-tihul anharu Khalideena feeha abadaa. Rad-biyallahuan-hum Wa-Radhoo anhu. Dhalikal fawzul azeem.

Lillahi mulkus-saniawati wal ardh wa ma fee-hinna. Wa-hua ala kulli shai-in Quadeer. (V-116-120)

### Translation

And when Alah shall say: O Jesus, son of Mary, Didst thou say unto people: Take me and my mother as two gods beside Allah? He shall say: Glory be unto Thee! It did not befit me to say that to which I had no right. Had I said that, verily Thou wouldst have known it. Thou knowest what is in my mind, and I know not what is in Thine. Verily, Thou, only Thou, art the Knower of things unseen.

I spake not to them aught but that which Thou didst bid me: "Worship Allah, my Lord and your Lord." I was a witness of them while I was among them, but since Thou hast given me death, Thou hast been the Watcher over them and Thou art witness of all things.

If Thou punish them, verily, they are Thy servants, and if Thou forgive them, then verily Thou art the Mighty, the Wise.

Allah shall say: This is a day in which their truthfulness profiteth the truthful, for them are gardens underneath which rivers flow wherein they shall abide for ever; Allah is pleased with them and they are pleased with Allah. This is the great success.

Unto Allah belongeth the Kingdom of the heavens and the earth and whatsoever is therein and He is powerful over all things.

من احاديث الرسول

## The Sayings of the Master Prophet Muhammad

Abdullah Ibn Busr relates that the Holy Prophet said: "Glad tidings to the man who constantly prays to God for the forgiveness of his sins." (Ibn Maa'ja).

Ayesha relates that the Holy Prophet was accustomed to pray: "O Allah, make me among those who feel happy when they do good deeds and ask the forgiveness of God when they do something wrong." (Tirmidhi).

Abu Hurairah reports that Fatima came to the Holy Prophet and asked him for a servant. The Holy Prophet said, "Shall I not tell you of something better than a servant? Read Subhanallah—God is Holy, thirty-three times, Al-hamdulillah—All praise belongs to Allah, thirty-three times and Allah-ho-akbar—Allah is Most Great, thirty-four times, after each of five daily prayers and at the time of sleep." (Muslim)

Abu Hurairah related: While we were sitting one day with the Holy Prophet, may peace and blessings of God be upon him, says Abu Hurairah, a man came to him and said, "O Prophet of God, I am ruined." "What is the matter with thee?" inquired the Holy Prophet. "I lay with my wife while I was keeping fast," replied the man. "Can you set free a slave?" asked the Holy Prophet. "No," said the man. "Can you fast for two months successively?" The reply was in the negative. "Can you feed sixty poor men?" Again, the reply was in the negative. Then he waited there for some time, and while we were sitting with the Holy Prophet (may peace and blessings of God be upon him), there was brought to him a basket full of dates. "Where is the man who said he had ruined himself," asked the Holy Prophet. "Here I am," said the man. "Take this and give it as alms," said the Holy Prophet (may peace and blessings of God be upon him). "To one poorer than I, O Prophet of God? By God, in the whole city of Medina, there is none more needy than I." Thereupon the Prophet (may peace and blessings of God be upon him) laughed until

(Continued on page 32)

# Excerpts From The Writings

of

Hazrat Mirzu Ghulam Ahmad  
The Promised Messiah and Mahdi  
(1836-1908)

## *The Object of Man's Life in This World and the Means of Its Attainment*

"It is needless to say that different men have, on account of their superficial views or narrow-mindedness, set before themselves different objects generally limited to a gratification of the low desires and pleasures of this world. But Almighty God has in His Holy Word declared a higher aim of man's existence. Thus the Holy Quran says: *I have not created the jinn and the men but that they should know Me and worship Me*' (LI:56).

"The real object of man's life according to the Holy Quran is, therefore, only a true knowledge and worship of God and a total resignation to His will so that whatever is said or done is said or done for His sake only. One thing, at least, is plain and that is that man has no choice in the matter of fixing the aim of his life. He does not enter the world or leave it as he desires. He is a creature and the Creator who has brought him into existence and bestowed upon him higher and more excellent faculties than upon other animals, has also assigned an object to his existence. A man may or may not understand it or a hundred different motives may hold him back from it, but the truth is that the grand aim of man's life consists in knowing and worshipping God and living for His sake. Almighty God says in the Holy Quran: *Verily the religion which gives a true knowledge of God and directs in the most excellent way of His worship is Islam*' (III:17). *'Islam responds to and supplies the demands of human nature and God has created man after the model of Islam and for Islam, i.e.; He has willed it that man should devote his faculties to the love, obedience and worship of God. It is for this reason that Almighty God has granted him faculties which are suited for Islam*' (XXX:29).

"We cannot enter into a detailed commentary of these

verses here. Something has already been said in answer to the third part of the first question in connection with this point. We may here add a few remarks upon the wonderful aptitude of the faculties of man for Islam. The external and internal endowments of human nature give us clearly to understand that the highest object of their creation is the love and worship of God. True happiness, which is generally admitted to be the goal of life, is not attainable through the diverse pursuits which men follow but only through God. Not all the felicities which this world can bestow can afford a relief from the gnawing grief which attends a man's last moments upon this earth. The richest millionaire, the highest official, the most successful merchant, the greatest king or the wisest philosopher does not possess contentment of mind and departs from this world a prey to poignant regret. His heart upbraids him for his absorption in worldly cares and his conscience judges him guilty of the employment of deceit and unfair means to attain success in his worldly affairs.

"Take the question in another light. In the case of the lower animals, we see that their faculties are so made as to render them unable to serve a higher purpose than a particular one and they cannot go beyond a certain limit. This leads us to the conclusion that the highest limit which the faculties of a particular animal can reach is also the highest aim of its creation. A bullock, for instance, may be used to furrow the ground or draw water or for loading but with its present faculties it can serve no higher purpose. This is, therefore, also the aim of its existence. Judging man in the same manner we find that of all the faculties which nature has bestowed upon him the highest is that which awakens him to a search after God and encourages him to the noble aspiration of losing his own self in the love of God and completely submitting himself to His will. In the requirements of his physical nature the lower animals are on a level with him. In art some animals display more skill than human beings. Even the bee produces honey from the juice of flowers with such an exquisite skill that man has failed with all his genius to show anything like it. The perfection of man, therefore, does not consist in these matters but in something else. It consists in the excellence of his spirituality, in his union with God. The true object of his life in this world is, therefore, that the

window of his heart should be opened towards God.

"We are now in a position to answer the second part of the question, viz, how can this object be attained?

"The first means to attain to this end is that in the recognition of God a man should tread upon the right path and have his faith in the true and living God. The goal can never be reached by the man who takes the first step in the wrong direction and looks upon some stone or creature or an element of nature as his Deity. The true God assists those who seek Him but a dead deity cannot assist its dead worshippers. Almighty God has well illustrated this in a parable: *'Prayer is rightly addressed only when it is to the true God for He has power over everything but the deities to whom people pray beside Him give them no answer at all. Their case is like that of the person who stretches forth his hands to the water and prays it to reach his mouth. Will it then reach his mouth? Not at all. Those who are ignorant of the true and living God pray in vain to their false deities and their prayers are in error'* (XIII:15).

"The second means to attain the true object of life consists in being informed of the perfect beauty which the Divine Being possesses. Beauty naturally attracts the heart and incites love. The beauty of God consists in His unity, His majesty, His grandeur and His other lofty attributes. The Holy Quran draws attention to this point in the following well-known verses: *'God is alone in His person, attributes and glory and has no partner; all need His support, every single atom owes its existence to Him, He receives favour from none but bestows it upon all; He is neither a son nor a father; for there is none of His kind'* (CXII). The Holy Quran teems with verses declaring the omnipotence, majesty and glory of God. It presents a God who attracts the heart on account of His beauty and majesty and rejects the dead, weak, unmerciful and powerless gods of false religions.

"The third means of reaching the goal consists in realizing the great goodness of God. Beauty and goodness are the only two incentives to love. The attributes of God relating to goodness are described in the Fatiha. The Sura runs thus: *'All praise is due to God who is the Creator, the nourisher and the supporter of all the worlds; His mercy and goodness are unbounded; He is the Lord of the day of judgment.'* It is

plain that the Divine Goodness could not be perfect unless He first brought everything into existence from nothing and then gave it sustenance under all circumstances and Himself supported it in its weakness. All kinds of His mercies should also have been brought into existence for His creatures and His goodness should not have had any limits set to it. To this perfect goodness, the Holy Quran has again and again drawn attention. Thus it says in one place: *'If you try to count the blessings and favors of God, you shall never be able to comprehend them'* (XIV:37).

"The fourth means for the desired end is prayer. The Holy Quran says: *'Call upon Me and I shall answer your prayers'* (XL:62). Frequent stress has been laid upon this point in the Holy Quran because man can reach God only with the assistance of God.

"The fifth is mujahada, i.e., to seek God by spending one's riches, exerting one's whole power, sacrificing one's life and applying one's wisdom in the way of God. The Holy Quran says: *'Exert yourselves to the full in the way of God whether with your property or your lives or your persons with all their powers and faculties'* (IX:41). *'Only they are successful who spend in the way of God of whatever We have given them as wisdom, knowledge, understanding, art etc.'* (II:2). *'And those who have made all sorts of efforts for Us, We shall surely guide in Our paths'* (XXXIX:69).

"The sixth means by which a person may safely attain to the goal is perseverance, i.e., he should be indefatigable and untiring in the way in which he walks and unswerving under the hardest trails. As Almighty God says: *'Those who say: "Our Lord is Allah, the true God," and renounce the false deities and then show perseverance, i.e., remain faithful and constant under various trails and sufferings, the angels descend upon them and say; "Fear ye not, neither be ye grieved, but rejoice and be happy that you have become heirs to the bliss which had been promised to you; we are your guardians in this life and in the next"'* (XLI:30). In these verses we are informed that perseverance in faith brings about the pleasure of God. It is true that, as the proverb goes: 'Perseverance is more than a miracle.' The highest degree of perseverance is called forth when adversities encompass a man all around, when he is threatened with the loss of life, property and

honour in the path of God and whatever is consoling or comforting forsakes him, so much so that even God tries him by closing the door of encouraging dreams, visions and revelations for a time, it is when a man is surrounded by these dreary sights and the last beam of hope passes away that perseverance must be shown. Under such ills and sufferings a man must show firmness, not swerve from the line, hold on through fire and water, be willing to suffer every disgrace, wait for no help or support, not even seek any good tidings from Almighty God, and in spite of his helplessness and the absence of all comforting elements he must stand up firmly, submitting himself, sink or swim, to the heavenly will without wringing his hands or beating his breast. This is the true perseverance which reveals the glorious face of God. It is this noble quality which the dust of the apostles, prophets, the righteous and the faithful still exhales. Referring to this Almighty God directs the believers to pray to Him in the following words: *'O God! guide us in the path of perseverance, in the path by walking in which we may draw Thy favors and blessings and Thy pleasure upon us,'* and again: *'O Lord! Give us in this affliction the contentment of mind which may give us patience and ordain it that our death be upon Islam, i.e., total resignation to the will of God'* (VII:123).

It should be borne in mind that in afflictions and trials Almighty God causes a light to descend upon the hearts of His faithful servants, strengthened with which they meet the afflictions with calmness and quiet, and on account of the sweetness of their faith kiss the chains they are bound with for walking in the path of God. When the righteous servants of God are under hard trials and sufferings and see death face to face, they do not contend with their Lord to remove their sufferings. They know that to pray to God to pass away the cup of their hard lot is opposing His will and not in accordance with a total resignation to it. The true lover does not recede but takes a forward step when he sees ills and adversities, and looking upon his own life as a very insignificant thing willingly submits himself to the will of heaven and is prepared to meet the worst. Of such people Almighty God says: *'The true lover of God sacrifices his own life in the way of God and receives the pleasure of God as its price: these are the people to whom God is particularly merciful'* (II:203). In short, this is the essence of the constancy which leads to God.

"The seventh means to attain the object is the company of the righteous and the imitation of their perfect models. It is really one of the greatest needs of the appearance of the prophets. Man is naturally inclined to imitate a model and feels the need of it. A perfect model infuses life into a man and invigorates him to act upon the principles of righteousness, while he who does not imitate a perfect model gradually loses all eagerness to do good and ultimately falls in error. To this end, the Holy Quran says: '*Remain in the company of the righteous*' (IX:120). '*Walk in the paths of those whom God has blessed before you.*'

"The eighth means is pure dreams, visions and revelations from God. As the road which leads to God is a secret and mysterious road and is full of difficulties and dangers, the spiritual wayfarer may, therefore, depart from the right course or despair of attaining the goal. The grace of God, therefore, continues to encourage and strengthen him in his spiritual journey with inspiring visions and revelations, gives him consolation in hours of grief and animates him with a still more zealous desire to pursue his journey eagerly. Such is the Divine Law with the wayfarers of His path that He continues to cheer their hearts every now and then with His Word and to reveal to them that He is with them. Thus strengthened they take this journey with great vigor. Thus He says in the Holy Quran: '*For them are good tidings in this world and in the next*' (X:65). The Holy Quran has described numerous other ways which assist us in reaching the goal of life but we cannot describe them here for want of space."

(*The Teachings of Islam*)

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*"Courage, brother, do not stumble  
Though thy path be dark as night;  
There's a star to guide the humble;  
Trust in God and do the right.*

*"Some will love thee, and some will hate  
Some will flatter, some will slight;  
Cease from man, and look above thee;  
Trust in God and do the right."*

# What is the Meaning of "Union with God"

By

**Hazrat Mirza Bashir-ud-din  
Mahmud Ahmad, Khalifa-tul-mashi II,  
Head of the Ahmadiyya Movement In Islam**

It is really beyond the power of man to describe such an essentially spiritual experience; it can be realised but can hardly be fully described. He alone who experiences this condition can understand the nature of it, but he cannot convey an adequate impression of it to another, for it is an entirely novel experience and people can understand the nature of only those experiences through which they have themselves passed. For instance, we can describe the taste of sugar to a man who has himself tasted it and when we say to such a person that a certain thing is very sweet he will at once realise our meaning. But a man who has never tasted sugar can never fully realise what sweetness means. We can give him a poor and imperfect idea of it by distinguishing it from other things which can be tasted, but the only perfect way of making him understand what sweetness signifies would be to put a lump of sugar in his mouth and to tell him that it is sweet. Similarly the nature of the experience of a meeting with God cannot be put in words, but as this is a matter which concerns faith and on which depends the whole spiritual progress of man, God invests those who have gone through it with such attributes that everybody can perceive that they stand in a special relationship towards the Living God. Just as a machine becomes alive when it is connected with an electric current, and people can at once recognise that some mighty force is working through it, so is the case with those who attain to union with God, and since the beginning of time this fact has been proclaimed in the same way. The fact that Noah, Abraham, Moses, Jesus and Muhammad (on whom be peace and the blessings of God) and the other prophets of God were His favourites was proclaimed to the world only through the manifestations of God's attributes for them; otherwise the nature of the relationship in which each of them stood towards God was not and cannot be understood by any stranger.

With beings that belong to the world of spirit a relationship can be established only through perfect understanding and knowledge. The Holy Quran describes this understanding or realisation as being of three kinds or having three stages. The first stage is called knowledge or realisation by inference. In this stage a thing is not itself visible but its effects are visible from which a man can conclude that the thing exists. The second stage is knowledge or realisation by sight. In this stage not only are the effects of a thing visible but the thing itself is seen, although its nature has not been completely realised. The third stage is the stage of perfect realisation or experience, that is to say, as complete an understanding of the nature of a thing as it is possible for a man to have, both through an observation of its effects on others and a realisation of its effects on himself. This is called perfect realisation. These three stages may be illustrated by a reference to the knowledge and realisation of fire. When a man sees smoke from a distance, he concludes that there must be a fire from which it issues, but he cannot be certain of it, for there is the possibility that his eye might be mistaken and what he imagines to be smoke may be merely dust or a mist. But if he draws nearer and sees the flames with his own eyes, his certainty will increase, but perfect realisation of the nature of the fire cannot be achieved till he puts his hand in it and experiences its burning effect. There are sub-divisions of these stages of realisation, but these are the principal ones, and man is constantly striving to attain them. We find that when a child begins to grow up, he wants to realise the nature of everything and is not afraid to put his hand in the fire to experience its effects. I imagine there would be very few children in the world who have not, at some time or other, scorched their hands in an attempt to find out the effects and nature of fire.

Islam lays down the same three stages of realisation. The first stage is, that a man hears about the manifestation of God's attributes from others, or reads in books as to how God used to deal with His servants in the past, and he begins to think that there must be some reality underlying it. But this creates no more than a temporary impression on his mind. For, when he begins to strive in the same path himself he at first meets with disappointment and very often loses courage,

like a man who, from a distance sees smoke rising up, begins to advance towards it, but as he proceeds further he sees nothing but smoke without any other indication of a fire, till he begins to imagine that his eye had deceived him and that what he had seen was not smoke but possibly a speck of a cloud or some other similar thing. Only such persons are satisfied with the ancient records of the lives of holy men as never strive to have an experience at first hand themselves, and whose self-complacency remains, therefore, unshaken. This, however, is far from being enviable. Islam does not confine man to the first stage of realisation, it keeps the door open to the highest stage, and it claims that any one striving after God in accordance with its teachings, gain in understanding and realisation in proportion to his efforts, and that there is no stage of realization, which was opened for others but from which men are now debarred, I have explained that true realization is a purely inward condition of mind; it is that sharpness of spiritual vision by which man begins to perceive the attributes of God in a new light it is that keenness of spiritual perception by which men discovers himself clothed with the attributes of God, but as every condition and experience has an outward manifestation, the perfect realisation of God or, in other words, union with God, has also its outward manifestation by which the other people as well as the man himself realize the relationship with God. It is obvious that when two things approach each other the peculiar quality of one affects the other. For instance, a man who approaches fire begins to feel its heat, and a man who approaches ice begins to feel cold; similarly, if he touches a perfume, his body or his clothes begin to emit its fragrance, and if he is near another man who utters a speech, he can listen to it. In the same way, it is necessary that a man who attains to a stage of union with God should manifest certain qualities which should show that he has attained to that state of blessedness. For, if there is nothing more than a mere verbal assertion, how can we distinguish between the claims of an imposter and a righteous servant of God, and what benefit can other people derive from seeing or associating with the latter?

Islam has described three stages of union with God, which can be distinguished by their manifestations. They are the

*(Continued on the bottom of next page)*

# Foundations For A New World Order

(Talk broadcast on the All-India Radio by Sir  
Muhammad Zafrullah Khan, Law Member,  
Government of India.—Ed)

In every direction there is growing a strong feeling that after the present war the foundations of a new order ought to be laid. The Axis Powers claim that they are struggling merely to lay the foundations of that new order and so also the democracies are proclaiming that after the war they intend to lay the foundations of a new world. The question is why is the need being felt for changing the present order of things. Was the present order imposed upon the world by some external Power so that people are anxious to get rid of it? Or is it felt that in a fit of forgetfulness mankind has been led away from its original safe and sure path and has started treading upon a path which leads to confusion and disorder, so that, having realized its mistake, it now desires to retrace its steps? Or again, is it that the ideals which the people of this age had set up for themselves now appear undesirable in their eyes, and they are, therefore, anxious to set up and enter upon the pursuit of new ideals?

So far as intellectual and material progress is concerned, the world to-day is very much in advance of the world of two or three centuries ago. Knowledge has increased, industries and handicrafts have flourished, commerce has expanded and new inventions are being ushered daily into the world on an ever-increasing scale. A good deal is being done towards the

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proof of a man having attained to union with God, and they are also the means of increasing one's belief in God. The *first* stage is that of acceptance of prayer. The *second* of revelation, and the *third* is the stage in which man becomes the manifestation of divine attributes.—(*Ahmadiyyat or the True Islam*).

alleviation of poverty and distress, and the manipulation and exploitation of the secret powers and treasures of the earth is growing daily. In short, so far as the sources of wealth, its production and distribution are concerned, man today is in a very much better position than he was two centuries or even a century ago.

Then why this yearning for a change in the world order? Let us look at the Axis Powers themselves. Is Germany today behind the Germany of the last century in matters of knowledge, freedom, wealth and power? Or does Italy of today compare unfavourably with regard to these things with the Italy of the 19th century? Or is Japan of today lacking in respect of these matters to any extent as compared with Japan of the last century? The answer will undoubtedly be an emphatic no!

Even a superficial comparison of conditions in these countries today with the conditions prevailing in them during the last century will demonstrate that in the matters that I have mentioned they have taken immense strides.

### Why War?

The question then is why all this restlessness and uneasiness, which has prompted these countries to enter upon a life and death struggle with their neighbours? The claims which these countries make with regard to their internal conditions indicate that the object of this struggle is not to improve their internal conditions. All this restlessness is not due to any impatience over, and dissatisfaction with their own internal conditions in the past. It is due to the jealousy engendered by watching the globe-girding activities of some of the other nations. Their real grievance is not, as they sometimes put out, that they are being denied *lebensraum*; their real grievance is that they have not available to them the same facilities and opportunities for ruling over and exploiting other nations as are available to some of their sister nations.

Had it been a question merely of *lebensraum*, these nations would not have been so desperately anxious, as they are, to increase their national birth rate. Nations that are denied living room may not take active steps to reduce the national birth rate, but they would certainly not adopt unusual and extraordinary measures to promote it. Here the case is otherwise. Germany and Italy have for a number of years adopted and Japan has

started the adoption of special measures to increase the national birth rate. These efforts indicate that the real trouble with these countries is not that they have not enough living room but that they too, like some other nations, are anxious to obtain political and economic dominance over certain weaker nations.

It would be impossible to strip these nations, who have awakened to a consciousness of power, coupled with a sense of restriction in the matter of exploitation, of desire to upset the present order of things by the use of force. By the use of superior force, it may be possible to suppress for a time the expression of this desire by these nations, but the mere use of force would not eradicate it. It had been imagined after the last Great War that the possibilities of a fresh conflict among the European nations had been ruled out for a long time. Events have furnished proof to the contrary. The present position is the direct result of the intellectual ferment, the upsurging of political and economic ambitions and the permeation of the minds of men and nations by ideas of force and violence which have continued unchecked during the last quarter of a century.

### Exploitation

So long as these powerful nations are faced with the spectacle of other powerful nations carrying on political and economic exploitation of weaker nations for their own benefit, it is useless to expect them to reconcile themselves easily to their own position of comparative privation in these matters or to try to restrain them from following the example of their more fortunate neighbours.

The construction, therefore, of a new world different from the old, exhibiting scenes of peace, quiet and plenty on a universal scale is not possible through merely material changes. To bring this about, it is not a reform of laws and constitutions that is needed, but a reform and change of men's minds. This change will be brought about not so much by the overhauling of treaties and covenants, but by the revolution in the moral field. Nations begin to deteriorate when they begin to regard themselves outside the pale of moral obligations, whereas the truth is that the moral responsibilities and obligations of nations ought to be as binding as those of individuals. Greed, cupidity, transgression and falsehood are as undesirable in the

case of nations as they are harmful in the case of individuals.

For an individual who desires to develop his own moral qualities and to become a useful member of society, it is necessary that he should not look down upon his weaker brethren and should help and cooperate in procuring the means of progress for them. The same is necessary in the case of nations and Governments and so long as nations and Governments are not prepared to accept these principles, peace will never be firmly established on earth and the new world, after which the hearts of men are yearning, will never come into being.

### Real Cause

What is the real cause of the present conflict? Is the real cause not this that certain nations are not prepared to content themselves with the means of progress which are available to them inside their own countries and are anxious to subjugate and exploit peoples and countries beyond their own borders? For this ill, is there any remedy other than a change of heart and a reform of national morality? The evil may be scotched by force but it is bound to break out again in some form or other a few years later, with possible changes in the permutations and combinations of aggressors and their victims. On the other hand, if the principle were to be accepted that all nations shall be ruled by moral principles in the same manner as individuals are expected to be ruled and guided by them, then surely it may be hoped that the desire for conquest and exploitation would be barred not only from the minds of one but from the minds of all nations and not only for a few years but for a long period.

The Holy Book, among the followers of which I am proud to count myself, lays down admirable principles for the regulation of these matters. It says: "Let no nation look with envy upon material blessings with which we have endowed other nations; these are but the embellishments of the earthly life and we have created them and have distributed them in certain proportions among various nations in order to enable each to develop its national talents to perfection. Whatever we have bestowed upon a nation is best suited to its conditions and is likely to prove lasting."

That is to say, Providence has provided for each nation and each people different means for the development of its

national talents which are best suited to its needs and it is, therefore, wholly unnecessary for one nation to exploit another nation.

Again, the same Holy Book says: "Do not act like the woman who after she has spun a quantity of yarn, proceeds to cut it into small pieces and thus deprives herself of the fruits of her labor and even destroys her capital. This is the parable of those nations who enter into treaties and covenants with each other, ostensibly to promote peace and prosperity in the world, but proceed to make these treaties and covenants an excuse for the exploitation of and political dominance over other nations, which results in hatred and enmity and, though one nation may thereby gain and the other be reduced in strength, such covenants and treaties do not result in international amity and concord, which is the true object of international covenants, but on the contrary destroy the chances of such amity and concord, as the yarn which has been cut up into small pieces cannot be utilized either for the purpose of being woven into cloth or for the purpose of binding anything together."

### **Mutual Help**

The Holy Quran, therefore, teaches that if international peace and concord is desired, such treaties and covenants should be abjured altogether and that the true object of all international covenants should be to bind nations closer together and to help and support the weaker nations rather than exploit them and make them weaker still.

If these two golden principles are followed in the international sphere, world peace will become secure and the foundations of an order will be laid which will help to create a new world free from conflicts and disorders and full of peace and concord.

A new world cannot, however, be created merely by political reform and a tinkering with our present institutions. Any such hope is doomed to disappointment from the start and all such efforts are bound to go to waste. If international disorder is put down today, it will raise its head again tomorrow. The foundations of a new order can be laid only on the basis of high moral qualities in the international field and can only be laid when it is fully recognized that nations and Governments must accept the rule of morality and must

once for all give up all attempts to dominate and exploit weaker nations, however attractive the names and titles under which these attempts might be disguised. Once all nations have freely accepted this principle, and those who have in the past transgressed against it are prepared to make reparation, then may surely be a new order established in the world which will be both peaceful and permanent and within which nations, small and great, weak and strong, may be able to live peacefully together.

Further, it is necessary that suitable means should be devised to put an end to the greed and cupidity which are destroying the peace of the world. It is only by the adoption of such means that the hearts of men can be brought to that state of purity and contentment which alone can ensure the success of the new order. These means are as follows:

### **No Interest**

First, the system of interest-bearing loans must be banished both from private dealings and commercial, national and international spheres. This system has been a direct incentive to greed and cupidity. Once individuals and nations fall victims to this evil, it is impossible to set any limits to it and this evil is a potent source of aggression. It also results in the accumulation of a nation's wealth in the hands of a few individuals, families and corporations, with the result that on the one hand very large sections of the nation's population are condemned to poverty and misery, and on the other, when the interest devouring people find the means of further exploitation within their own nation restricted they secure control over their Government and employ the power thus gained towards the exploitation of other nations and thus sow the seeds of international disorder and war.

In my opinion, it was one of the darkest days in human history when a distinction was drawn between different kinds of interest and it was declared that usury, which is levied as a tax upon human want and distress, is an evil and that commercial interest is not only permissible but desirable, whereas the truth is that both these kinds of interest are undesirable and are a curse. Usury is a curse for individuals and commercial interest is a curse for nations and Governments.

Most modern wars have resulted from the operation of this system as this system has made war the pastime of capi-

talists and financiers. Thirteen and a half centuries ago, Islam condemned specifically both these varieties of interest, that which may be recovered from the poor equally with that which may be recovered from loans advanced to commerce and industry. Indeed, the holy Quran went further and declared that interest is bound to lead to war and we must recognize that the truth of this has today been demonstrated beyond a shadow of doubt.

I must point out, however, that Islam does not seek to restrict commercial and industrial activity; on the other hand, it lays down principles for the regulation of commercial undertakings and partnerships, which are designed to secure the maximum individual and national advantage to be derived from these activities while safeguarding against the dangers to which an economy based upon interest is bound to give rise.

Secondly, steps must be taken to discourage the hoarding of money and capital. This tendency also results in the monopolization of wealth and power and enables a few individuals, who may themselves be lacking in personal merit, to dominate nations and Governments. The only way of checking this tendency is for the Government to impose a levy upon all accumulated cash and capital resources, which would on the one hand discourage hoarding so that capital is not uselessly locked up for the purpose merely of bolstering up the power and prestige of a few individuals, and on the other would enable the proceeds of the levy to be devoted towards the alleviation of poverty and distress and the fostering and encouragement of beneficent talent, thus contributing to the strengthening and enriching of the whole nation.

### **Primogeniture**

Thirdly, the law of primogeniture, which is operative in certain countries, results in the accumulation of certain kinds of property within the hands of a few individuals and invests them with undue power and influence quite disproportionate to their personal merits. This fosters a sense of false prestige and enables a few individuals, generation after generation to continue in a position of domination over their fellow citizens. This and all other laws that seek to restrict succession within a limited circle ought to be abolished altogether so that wealth and power should cease to be the monopoly of a few individuals.

The law of succession and inheritance must provide for the distribution of property among all the descendants, male as well as female, and other near relations of a deceased person. The effect of this system would be that privileges based upon family would disappear altogether and a continuous process of levelling up would be started under which merit will become the principal means and criterion of advancement. Under this system means would be provided for a much larger number of individuals to cultivate their natural talents.

Fourthly, the equality of human beings must be fully recognized and no privilege or superiority must be deemed to attach to any race or nation. A sense of racial or national superiority has in the past led to racial and national arrogance, which has resulted in the exploitation of one race by another and of one nation by another and has led to the perpetuation of the dominance of certain races and nations over other races and nations, which again is one of the principal causes of international disorder and war.

Fifthly, every Government must accept the obligation to provide the minimum necessities in the way of food, clothing, shelter and education for every citizen so that thousands of souls possessing the highest capabilities and talents, who at present pass through life unrecognized and unvalued like the flowers that bloom in inaccessible mountain valleys, may be provided with opportunities for the development of their capacities and talents and humanity as a consequence should be all the richer. This would also result in breaking the monopoly of a few individuals and families in spheres of administration, power and prestige.

Sixthly, commerce based upon cash and exchange transactions should be discouraged and the system of barter should be encouraged as far as possible so that wealthy nations do not drain away the resources of weaker and poorer nations.

If these six principles are accepted and put into operation, it may be hoped that as a result the human mind might be freed from greed and cupidity and nations might be enabled to live together in peace, amity and concord.

As, however, in spite of the adoption of beneficent principles chances of transgression cannot unfortunately be eliminated altogether, a further safeguard would be necessary to provide security and permanence for the new order and this

safeguard is that all Governments and nations should abjure the present policy of each for himself and should all join in a covenant that, even in the case of the weakest and most distant of them being made the victim of aggression, all the others would first try to bring about a settlement by peaceful means, and that, failing this, they would all combine and utilize the whole of their military strength to put an end to the aggression. So long as all Governments or at least a very large majority of them are unwilling to accept such an obligation, aggression will not be ruled out. If at the time of the invasion of Manchuria, and later on the occasion of the invasion of Abyssinia, the civilized Governments of the world had recognized and discharged their responsibility, the present conflict would certainly have been avoided and peace could have been secured for a long period of time with an expenditure in men, money and material which would have been only a fraction of the loss which the nations of the world are bound to suffer during the course of the present war.

Without adopting these principles, the idea of a new world in which peace should be secure is no more than a dreamer's fantasy. The only true means of ushering in the new world, however, which comprise all these principles that I have mentioned and their details, is for all mankind to bow down before the all-powerful and all-intelligent Creator and to pray to Him in all humility, sincerity and earnestness: "Oh lord of mercy and of grace! Thou didst provide for Thy creatures in abundance all the means of comfort and happiness, but we have failed to put them to their proper uses and to derive benefit from them and have converted these means into instruments of pain and destruction. Do Thou now look upon us with mercy for we are sick of that which our own hands have encompassed and we turn to Thee alone. We declare truly that Thou and Thou alone are the only true God. We abjure everything else that we in the ignorance of our hearts have sought to put in Thy place. Thou cover us with Thy mercy and Thy grace and make the earth a place of peace and comfort and happiness for us and do Thou thyself lay the foundations of the new order which should make all our troubles and tribulations pass away and if it be that Thou hast of Thy mercy already laid the foundations of this new order do Thou open our eyes to its light so that we may recognize it and accept it and make it the rule of our lives. Amen."

# The Dawn Of Islam

(Excerpt from the Book, THE LIFE OF MUHAMMAD,

By Sufi M. R. Bengalee)

Arabia was a country entirely cut off from the rest of the world. For centuries, before Islam, it had but little civilization and possessed no attractions for the outside world. That is what kept it immune from invasion. Infanticide, or chiefly the killing of baby girls, or burying them alive, and drinking and gambling were common. Profanity and profligacy were rampant. Sanguinary feuds between the tribes were of common occurrence. Blood revenge was a physical necessity with the Arabs. Though corrupted Christianity and Judaism had their place, polytheism and idol worship formed the common religion of the country, so much so that there were three hundred and sixty idols in the sanctuary of the Ka'aba. In short, Arabia was at that time both morally and religiously in the lowest depths of degradation.

From his early years, Muhammad was of a thoughtful bent of mind. With added years, he grew more and more concerned over the welfare of his countrymen. The evils that were prevalent weighed heavily upon his mind and saddened him. Thomas Carlyle beautifully describes Muhammad's condition in the following words: "The great mystery of existence, as I said, glared in upon him, with its terrors, with its splendors; no hearsays could hide that unspeakable fact, 'Here am I.' Such *sincerity*, as we named it, has in very truth something of divine. The word of such a man is a voice direct from nature's own heart. Men do and must listen to that as to nothing else—All else is wind in comparison. From of old, a thousand thoughts, in his pilgrimings and wanderings, had been in this man: What am I? What is this unfathomable thing I live in, which men name universe? What is life; what is death? What am I to believe? What am I to do? The grim rocks of Mount Hara, of Mount Sinai, the stern sandy solitudes answered not. The great heavens rolling silent overhead, with its blue-glancing stars, answered not. There was no answer. The man's own

soul and what of God's inspiration dwelled there, had to answer!"<sup>8</sup>

Frequently Muhammad retired to a cave at the top of a mountain called Hira, some three miles from Mecca. Here he devoted himself to search after the One and Only God, and prayed ardently, opening his whole heart to his Creator Whom his soul longed to meet. He became so fully absorbed in the ecstasy of his devotions that he would remain for days in the mountain cavern. Often his beloved wife brought him food. This went on for a considerable length of time, till at last, in his fortieth year, there appeared before him the angel of God and thus addressed him: "*Read!*" "*I cannot read,*" answered Muhammad. "*Read!*" repeated the angel. "*I cannot read,*" was the reply again. "*Read thou!*" repeated the angel, at the same time embracing the prophet and hugging him close to his bosom:

*Read in the name of Thy Lord,  
Who created man from clots of blood,  
Read! And Thy Lord is the Most Beneficent,  
Who hath taught by the pen;  
He hath taught man what he knoweth not.*<sup>9</sup>

The majesty of the revelation, and the appearance of the angel filled Muhammad with awe, as is usual with the prophets at the moment of receiving revelation. The same was the case with Moses. We read in the Bible:

*"Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God."*<sup>10</sup>

Again

*"And when forty years were expired, there appeared to him in the wilderness of Mount Sina an angel of the Lord in a flame of fire in a bush.*

*"When Moses saw it, he wondered at the sight: and as he drew near to behold it, the voice of the Lord came unto him,*

*"Saying, I am the God of thy fathers, the God of Abraham, and the God of Jacob. Then Moses trembled and durst not behold."*<sup>11</sup>

<sup>8</sup> "Heroes and Hero Worship" By Carlyle, Page 63, 64.

<sup>9</sup> Bukhari—Chapter: "Wahy."

Al-Quran XCVI — 1-5.

<sup>10</sup> Exodus, Chapter III - 6.

<sup>11</sup> Acts VII, 30, 31, 32.

Thus divinely commissioned for the guidance of mankind, the Prophet returned home trembling, and related the whole story to his beloved wife and added: "I am afraid of myself." No sooner had Khadija heard him than she said: "Fear not, but rejoice! God will not suffer you to fall into disgrace; for you have always behaved well toward your kinsfolk, helped the distressed, been hospitable to guests, kind to the poor and to your neighbors. You have been true to your word and exhibited the noblest and rarest virtues of man."<sup>12</sup>

These observations of his wife throw a strong light on the character of the Prophet. A man can sometimes assume a character not his own in society. But it is impossible for him to hide his defects from the ever watchful eye of his wife, who has the best opportunity to watch day and night each and every movement of her husband and to know him thoroughly.

Thus comforted by his wife, Muhammad was conducted to Waraqa, a relative of Khadija, and a well-known Bible scholar. On hearing what had happened to the Prophet, Waraqa observed: "This is the same angel who appeared in times long past to Moses. Would that I might still be alive when you will be turned out of your native city. I could then help you to my heart's content." "Shall I be banished from my native city?" asked the Prophet. "The like of you is always banished,"<sup>13</sup> said the old man. This sounded strange in the ears of the Prophet and he was struck with wonder. How could he meet with such treatment at the hands of those who were the subjects of his constant sympathies? He had always treated them kindly, and in his heart of hearts cherished only the best wishes for them. He was ready even to give his life for their sake. Moreover, he had always led a pure and saintly life. How, then, could people be at enmity with him? This was beyond his understanding.

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*"Every day I resolve to repent in the evening  
 Making repentance of the brimful goblet and cup;  
 Now that the season of Roses has come, I cannot grieve  
 Give penitence for repentance in the season of roses,  
 O Lord!"*

Ruba-Yi-Yat of Omar Khayyam.

<sup>12</sup> Bukhari, Chapter: "Wahy."

<sup>13</sup> Bukhari, Chapter, "Wahy."

# The Nutritional Value of Pork

By Tahir B. Merywaniy

Meat is eaten because of its richness in good protein. Meat takes a prominent place in the dietary because of its flavor, the stimulating influence of its extracts and the high biological value of its proteins. To insure normal growth for the child and continued vigor and longevity for the adult, a sufficient amount of protein is essential. One hundred grams of protein, more or less, represents the optimum daily intake for the average adult.

The proteins of meat are surpassed in nutritive quality only by those of milk; they are equaled by the proteins of eggs. To replace meat entirely with milk and eggs is not compatible with good nutrition. Such a diet would lack the stimulating influence upon appetite and digestion which comes from the meat. The superiority of meat is enhanced by the fact that their "coefficient of digestibility" is high.

## Kinds of Meat

**Beef.**—It is certain that in flavor and eating qualities no other meat sold in America is equal to good western beef. No other meat can be eaten as regularly day in and day out without tiring the appetite. In American restaurants beef is always the safest meat to order.

**Mutton and Lamb.**—These are desirable forms of meat in Europe and Asia and are regarded as more delicate and more easily digested even than beef.

**Pork.**—Pork is characterized by its high fat content and by the fact that fat is deposited between the individual fibers throughout—not in separate layers, as in beef. Therefore, with the protein must be eaten a large proportion of fat, which renders the pork less easily digested.

Fats in butter and cream are most palatable and most easily assimilated form. Fats in beef is in distinct layers, which can be separated from the lean meat. In pork, however, the fat is deposited in minute amounts throughout the entire muscle, which explains the higher fat content of this meat.

Meat fat causes a considerable slowing down of growth

which accompanied by the accumulation of large quantities of the fat in the body.

Beef fat contains vitamin A, but lard or pork fat practically none.

TABLE I—Composition of Edible Portion of Various Meats

Meat	Per Cent Protein	Per Cent Fat	Portion in grams Equivalent to 100 Calories
Beef lean .....	19.2	9	63
Beef sirloin steak .....	18.9	18.5	41
Lamb chops .....	21.7	29.9	28
Lamb roast .....	19.7	12.7	52
Veal breast .....	20.3	11.0	52
Veal cutlet .....	20.3	7.7	66
Pork chops .....	16.6	30.1	30
Pork sausage .....	13.0	44.2	22

The above table indicates that pork contains less protein—which is the chief source for repair and building up—than beef, lamb, and veal. The higher the fat content the less calories and less easier digestibility.

TABLE II—Vitamin Contents of Four Kinds of Meat

	A	B	C	D	G
Beef steak .....	21	30	36	13	110
Lamb chops .....	0	100	?	0	110
Veal chops .....	?	40	?	0	96
Pork chops .....	0	450	38	0	100

?—data are lacking or insufficient.

Pork lacks two most essential vitamins A and D which are present in the beef.

The body requirement for vitamin A is ten times greater than for vitamin B. For adult.

TABLE III—Element Contents of Four Kinds of Meat

	Calcium	Phosphorus	Iron	Copper
Beef .....	.012	.216	30	1.0
Lamb .....	.021	.180	33	4.2
Veal .....	.012	.220	30	2.5
Pork .....	.010	.180	25	3.1

#### References:

- 1—Chemistry of Food & Nutrition, Sherman, 5th Ed.
- 2—Introduction to Physiological Chemistry, Bodansky, 4th Ed.
- 3—Nutritional Charts, Heinz Co., 9th Ed.
- 4—Nutrition & Diet in Health & Disease, McLester, 3rd Ed.

# Moslem Population Of The World

There have been many attempts to estimate the number of Moslems throughout the world resulting in considerable discrepancies between the various estimates.

Louis Massignon in his *Annuaire du Monde Musulman* probably made a first attempt as lately as 1929.

Since then considerable progress has been made in this direction mainly due to the Islamic countries having linked up with modern civilization and adopted up-to-date methods of having a census in their own countries. The League of Nations Secretariat having vast facilities, have also been greatly helpful in drawing up these statistics.

The world distribution of Moslems shows that the majority are found in Asia and that the largest single unit of Moslems inhabiting any single country is India which has, according to the 1931 Census, a Moslem population of over 82 millions.

Operations for the decennial census of 1941 have already been taken in hand and having regard to the recent birth and death ratios of areas preponderantly Moslem, it is reckoned that the Moslem population of the Indian Peninsula proper will easily exceed hundred millions.

In Africa the followers of Islam outnumber by many times those of other religions and constitute over half of the total population.

In Europe, Moslems are found mainly in the Balkan States and in South Russia, numbering in all several millions. It is interesting to note that out of a total population of two lacs of Moslems in France, slightly more than half that number reside in Paris.

On the two Americas and in Australasia and the Philippine Islands, there are two and a half million Moslems.

## Africa

Egypt 15,000,000; Anglo-Egyptian Sudan (Condominium) 5,000,000; Tripoli (Libya, Italian) 1,000,000; Tunis 2,335,000; Morocco (French Zone) 5,898,000; Algeria (French Colony, under the jurisdiction of the Ministry of Interior)

6,247,000; Morocco (Maghribul-Aqsa or Farthest West) French Zone 5,000,000; Spanish Zone 700,000; Tangier (International Zone) about 60,000; Senegal—over 80 per cent. Moslems 1,400,000; French Sudan Non-desert 1,500,000; Desert Dwellers (Wholly Moslems) 600,000; Upper (Haute) Volta 600,000; French Guinea 2,000,000; Ivory Coast (estimated number) 1,000,000; Dahomy 600,000; Togoland (The Peace Handbook) 600,000; The Cameroons (French Mandate) 1,000,000; The Colony of the Niger 1,200,000; Dakar and dependencies 80,000; Mauritania (French)—This colony consists of the districts of Trarza, Braka, Gorgol, Assaba, Guidimaka, Adrar, Levrier Bay, Akjouti and Tagant. Population mostly Moorish Moslems 400,000; The Great Sahara, Socoto, Barno, Adamoua, Quadai (estimate) 20,000,000; Gambia (Colony and protectorate) 300,000; Serra Leone (Colony and protectorate areas) 2,000,000; The Gold Coast (The Colony, Ashanti and northern territories) 200,000; Nigeria (Northern and Southern Provinces) 11,000,000; Portuguese Guinea, (estimate) 300,000; Liberia 1,000,000; Rio de Oro (Population entirely Moslem) 70,000; ahun (estimate) 200,000; Middle Congo, total population 660,564 (1934) Moslems about 400,000; Ubangi-Shari 20,000; Chad Region: Moslem population estimated at about 1,100,000; British Cameroons (Mandated Territory) 500,000; Cape Verde Island (Portuguese) 60,000; Angola (Portuguese) 1,000; South-West Africa (Mandated Territory) 100,000; South Africa: Cape Province, Natal, Trasvaal, Orange Free State, Basutoland, Swaziland, North Rhodesia, Southern Rhodesia 150,000; Portuguese East Africa—Mozambique 1,000,000; Bechuanaland (British) 50,000; Belgian Congo 200,000; Nyasaland (British) 500,000; Reunion Island (French) 5,000; Madagascar (French) estimated number of Moslems 800,000; Island of Mauritius (British) 100,000; Seychelles Islands British 5,000; Zanzibar (British Protectorate) and Pemba 400,000; Kenya Colony and protectorate 2,000,000; Tanganyika Territory (Lately German East Africa) 1,000,000; Uganda Protectorate (British) 1,000,000; British Somaliland (Wholly Moslems) 350,000; French Somaliland (Wholly Moslems) 230,000; Italian Somaliland (Wholly Moslems) 1,010,000; Eritrea (Italian Colony) 35,000; Abyssinia (Ethiopia) Italian: Figures uncertain. Fifty per cent Moslem. Rough estimate about 5,000,000.

### Europe

Albania, over 80 per cent. Moslem 800,000; Yugoslavia (about) 1,750,000; Bulgaria 780,000; Rumania (1934) 260,000; Greece (1928) 180,000; Poland and Lithuania (about) 12,000; Finland (about) 3,000; Hungary (about) 3,000; France (about) 200,000; Great Britain (about) 30,000; Belgium (*Annuaire du Monde*) (*Musulman* 1929) 5,000; Holland Germany, Austria 6,000; Italy, Spain 6,500; Cyprus 65,000; Rhodes 15,000.

### Asia

Turkey 15,000,000; Syria and Lebanon 3,000,000; Palestine; The estimated population in 1935 was 1,261,000 of whom the number of Moslems was 825,000. Transjordan 400,000; Iraq 3,000,000; Sa'udi Arabia (Hejaz, Najd, Dependencies), Oman, Yemen, Koweit, Hadramout, approximately 12,000,000; The six Trucial States (Shargah, Ras-al-Khaimah, Umai-Qawain, Ajman Debai, Abu Dhabi) (about) 150,000; Aden and Perim 51,000; Qatar (about) 30,000; Socitra 12,000; Iran 15,000,000; Afghanistan 10,000,000; India 82,000,000; Borneo (British) 270,000; Brunel 33,000; Sarawak 120,000; Ceylon 600,000; Baluchistan 820,000; Straits Settlements (British Crown Colony), Comprises the settlement of Singapore, Penang, Malacca and Labuan. Moslem population of colony and dependencies (estimate) 800,000; The Unfederated Malay States (Jhore, Kedak, Perils, Kalantan, Trengganu). Moslem population estimated at 1,100,000; Siam, Moslem (about) 600,000; China (Moslems most numerous in Kansu, Sinkiang Shansi, Chibli and Yunnan). Sinkiang consists of Chinese Turkestan, Kulja and Kashgaria and comprises all Chinese dependencies lying between Mongolia on the north and Tibet on the South 50,000,000; Tibet (estimate) 10,000; Manchukuo 2,000,000; Inner and Outer Mongolia 3,000,000; Netherland (Dutch) Indies (Java, Sumatra, Flauw-Lingga, Lanka-Billiton, Borneo, Celebes, Molloccas and New Guinea, Timor and Bali Lambak). Total Moslem Population 55,000,000; Union of Socialist Soviet Republics (U.S.S.R.) Russia, Moslems in Asian, and European Russia have a total of (about) 30,000,000; French Indo-China, Moslems estimated at (about) 500,000; Japan 1,000.

### America

North America 100,000; South America 400,000; Philippine Islands, Australasia and Ocean; 2,000,000. Total 398,247,500.

—*Daily Gazette*.

# Ideals Of Islam

By Omar Cleveland

Islam is like a golden dream in which imagination lingers. It is a gift offered for solace. On the vast wastes of the desert, in the green valleys, or in the high places where the mountains lift their heads above the clouds—it offers its healing symphony. Before it the day breaks and the shadows flee away.

The Islamic aspiration is no mere recent phase in human history. It permeated the ancient life of early peoples. It blazed anew in the Middle Ages, and became an indestructible instinct.

Those who first adopted Islam as their religion, did so to carry out the longings of their spirit, and those who followed, and the stock that sprang from them—all have moved forward constantly and consistently toward an ideal which in itself has gained stature and clarity with each generation.

We have seen it revive and grow, because it has brought forth an unlimited civilization capable of infinite progress in the improvement of human life.

We must not be content to stand still. As Moslems, we go forward, joined together in a common enterprise—an enterprise enlisting the full force of enlightenment.

The quest after ideals is the central theme of life. This pursuit abandoned, life loses its incentive; it need go no further. The pitcher is broken at the fountain.

Ideals are not merely dreams, but rather, the light that illuminates the distant horizon—the calm geometry of life. All around our hearts are woven these final shapes of the powerful, the perfect and the sublime.

The most important formula of Islam, "La-Ilaha, Illallah Muhammadur-Rasululla." "There is none worthy of worship but Allah, and Muhammad is His prophet," is expressed in every action of life and is at one with "Insha-Allah," "If it be the will of Allah."

The sublime teachings of Islam are older than all religions, as universal as human inspiration. It is eternal truth and upon its tables of stone are inscribed the arts and sciences of the soul. It is the universal expression of Divine wisdom.

In Islamic lands, religion is more than a sabbath habit. The faithful regard all days of the week equal in their devotions

to Allah. With them prayer is an incumbent duty and five times daily the call to prayer is given from the minarets. Wherever they may be, above and around them spreads the dome of the Great Mosque of Heaven.

Prayer tends to elevate and direct their thoughts to the best ends. In the language of prayer the mind comprehends the Infinite in the finite, while the body performs the postures of humbleness and adoration.

The laws of the Holy Quran are not of an age, but are sovereign, timeless and eternal, with nothing of the abnormal or decadent about them.

They meet the needs of every age and satisfy the moral, spiritual, and social needs of mankind.

### **Sayings of the Master Prophet Muhammad**

*(Concluded from page 4)*

his molar teeth became visible and he said "Go and feed thy own family with it." (Bukhari).

Anas reports that three persons inquired about the Holy Prophet's prayers. Upon being told that he spends a great deal of his time in devotions, the companions said to one another, "The Holy Prophet is sinless, still he prays so much. What about us who are so full of sins." One said, "I will not sleep at all. I will pass the night in praying to God." Another one said, "I will keep fast during the rest of my days and will not break it." The third one said, "I will not marry and will live without a wife." Upon hearing this, the Holy Prophet said: "I fear God more than you all, yet at times I fast and at times I do not. I spend a part of the night in prayers and devotions and a part of it in sleeping. And I live a married life. Marriage is my precept and practice. Those who do not follow me are not of me." (Bukhari).

# The Holy Quran

O Book Divine, thy beauty rare,  
Is to my soul a glorious light.  
You crescent moon that gleams so fair  
As moon illumines all other's night,  
But thou Quran, thou art my share  
Thou art my moon of pure delight  
Thy like is no where on this earth,  
I've pondered over it with deep thought.  
But never can I find thy worth  
Beside thee, books of men are naught  
Rahman's great word in thee had birth  
With pow'r of God thy words are fraught.  
The magic of eternal spring  
Breathes thro thy Suras' rhyme  
In beauteous gardens Bulbuls sing  
But never was garden so sublime  
As thy great beauty—'tis a thing  
Not to be found in any clime.  
Men give their all for pearls of Aman  
They're nothing to the pearls I know.  
Great Rubies red of Badakshan  
How pale their fire glow  
Of crystal light, in my Quran  
Which ever from above doth flow  
The Holy Word of God to man.

(Review of Religions April 1917)

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